

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.*

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## SYNOPSIS OF A DISCOURSE BY PRESIDENT RICH, DELIVERED AT A CONFERENCE IN COPENHAGEN, SEPTEMBER 15, 1861.

Brethren and Sisters,—It is very satisfactory to us to meet with the Saints in this land and everywhere else, and to witness the ever-onward progress of this great latter-day work. For more than thirty succeeding years it has been opposed with unceasing virulence by the proud enemies of the truth it contains, but entirely without effect. In spite of all opposition, our progress has not been checked. The principles of 'Mormonism' are still alive and move with increasing success all the day long in the midst of the earth. It cannot be killed. This work is not of such a nature that human beings can stretch forth their feeble hands to retard it. It originated from God, and is firm as the pillars of heaven. It is Jehovah's decree it shall go forth, and it cannot be counteracted. It is for us to be faithful and diligent in keeping the commandments of God in our whole life. By keeping the commandments of God men will be profited. Every good deed performed will lead them onward towards all the peace, happiness, bliss, and greatness that exist. Every evil deed and work of iniquity will lead to all the sorrow, misery, corruption, wretchedness, and despair in existence, and sink them downwards all the time—yea, even to the bottomless pit spoken of. Always do right, and there will

never be anything wrong with you: you will benefit yourselves and hurt nobody. If there ever is any evil and wrong with you, you may trace it back, and you will find that it originated from yourselves. If you do not be saved, you can blame nobody but yourselves. You cannot lay the fault to the minister or the Saints: it will not be substantial.

It has been the design of the Lord to save men in every dispensation. He has ever made offers to them to that effect. But they have not always been willing to accept his offers, and the time has finally come when the invitation and offers have long been required, that it has been too late, and the gates of salvation and bliss have been closed.

We have got to be tried in all things as our fathers, even as Abraham. If it be not to lay our sons and daughters upon the altar, we shall be tried and proven in other ways, to see if we really love the truth above all things in the world. Yea, we shall be tested how far and how much we love the truth. And how great will not their blessings be who overcome? When Abraham had proved faithful to his God, what blessing did not immediately follow him? He and many of our fathers have combated manfully by ever following the principles of truth and virtue; and why? Because their eyes were open to see, and

their understanding was clear. They foresaw the benefits, blessings, and glorious reward that would follow a true, virtuous, and upright course.

When the Saviour was afflicted and fasted forty days, he was tempted by the Devil. He was offered all the glory of the world, if he would only fall down and worship the Devil. He would not do it; and why? He foresaw and knew that he would some day possess much more than all that he was offered. Likewise it has been with others in similar trials: they have looked forward with a discerning eye. And nothing could buy them then. How many men in this generation would not worship the Devil, if they were offered the kingdom of Denmark for it? Their deeds answer the question. How do I look upon men raising up their voice and influence against this work? They are contending against God, and they will be weak as the dust. They have undertaken a work they are not competent to perform. I pity them. The world is wicked and corrupt and on the downward road. We are commanded to be as a city on the mountains, and to let

our light shine, that we may be instrumental in the hands of God to save the honest in heart, and lead them unto light and truth. This is our errand here. We live in the midst of the nations who will be visited with judgment, and fall, they being sentenced by Heaven's high hand decree. Their visitation will come surely, but not all at once. Men talk about revelation, that it is not necessary, &c.

The people in the days of the Saviour were commanded to seek for the revelations of the Spirit, that they may be enabled to serve God acceptably. So it is with us. If we live humble and faithful, we shall never err. The men God has placed to lead us will lead us right, and we must follow their counsel and be obedient, and no blessing or good thing can be withheld from us. Nobody stands in our way for onward progress and salvation in the celestial kingdom of God. I must conclude, praying God to multiply his blessings and protection over you, in the name of Jesus our Redeemer. Amen.

A. CHRISTENSEN, *Reporter.*

### SYNOPSIS OF A DISCOURSE BY PRESIDENT LYMAN,

DELIVERED AT A CONFERENCE IN COPENHAGEN, SEPTEMBER 15, 1861

Brethren and Sisters,—I am glad once more to meet with you. We have many reasons for feeling thankful to God for the multiplicity of favours he bestows upon us from time to time; one of which is that we are preserved and upheld since our last meeting together in this place. But I do not know of any additional reasons we have to feel dissatisfied and repine. We may be placed in a variety of circumstances from time to time: we may have learned something which we did not know at our last meeting here in the fall. There is a continual development of light, power, and blessings in us while we are here in our probationary state.

We have come here again, and we feel to bless you and strengthen you; and we wish to gain blessing and strength ourselves. I am a little selfish in this respect. We are strengthened, comforted, and blest to feel, see, and know that you are progressing; and

the principles of truth are more extended and acknowledged among men, and work with an increasing effect all the day long. This is truly a great blessing. The glorious principles of our holy religion place us on a sure basis, and shed forth pure streams from the fountain of life, which happyfy, invigorate, and bring a pleasant and healing influence; and we feel as though we are the happiest ones among the creations of God.

However our circumstances may be, we possess wealth, glory, and greatness, which no invading robber can dispossess us of. It is far more precious to us than all the glittering gold, and all the wealth, splendour, and refinement that some of our fellow-men are permitted to possess for a while, to make them comfortable and render life pleasant. All this glory and greatness are always endangered by the invading robber, by the flames, by pestilence, and death, &c.

Our wealth is not thus to be wasted away and gone for ever. You need not think, because it may have fallen to your lot to struggle with poverty and various kinds of adversity, that you were born to linger away your time in misery and sorrow, be disgraced, and go to perdition. You will not always be poor. The designs of your Father in heaven with you is not of such a nature. By faithfulness and good works you will aspire to a glorious destination. The promises of the Lord can never fail.

It is for the Saints here in Copenhagen and everywhere to practise righteousness in all their lives. You must not imagine that you cannot do it here, and that it is only to be found in Zion, or in some remote corner of the earth. The elements of it are all around us; and if you practise it till you get home, and then continue, you will feel joyful, as you do to day, and hopeful that you may live many-days and see Zion in its full development of glory upon the earth.

Men talk a great deal about heavenly beings, and admire them. Who are the heavenly beings who surround the throne of God and worship in his holy temple day after day, singing songs of praise and adoration? They are simply men and women who have been true and faithful in the days of their probation, and have taken an upward step from this lower creation, from the mist and encumbrances we are now enveloped in. They are the millions who have overcome, been counted among glorified spirits around the throne of God, and gained their exaltation in times past. They are sons and daughters of our Father. Jesus is our elder brother, "the first-born," and was anointed with the oil of gladness above his fellows, and received a greater glory than any of the rest of his brethren; and why? Simply because he loved righteousness and hated iniquity. We are commanded to imitate his example and be glorified with him and his Father, as well as the rest of our brethren and sisters who have gone before us and passed through the ordeals of death.

In proportion as we love righteousness and hate iniquity we shall receive blessings and glory. The same fountains that shed forth their golden streams and blessed and exalted our fathers will flow to you, and you will be enabled to gain a full victory and triumph on the very same conditions as they did. Therefore if our coming here would have some effect in persuading you to be firm and steadfast, and to walk in righteousness and truth before God, we shall feel ourselves richly rewarded.

"Always do right, and there will never be anything wrong with you," as brother Rich says. What effect would it have on you, if an embassy from the regions of glory—from the throne of Jehovah—would come here and teach you? How would you know they were telling you the truth? You are not prepared for their immediate associations. Believe me when I speak the truth, and those who are with you as representatives of God to you. Our blessing, our progress, and glory will be in proportion to our labour to save and exalt our fellow-men.

For over thirty years men have used their influence and skill to check the progress of this work and prove Joseph Smith to be a false prophet. But where is the first one that has been able to prove one of the principles which he or his successors have taught to this generation to be incorrect or false? There is not one who has done so hitherto. A true Prophet speaketh nothing but the truth, and it is useless to contradict him, for truth will prevail and have its due effect. The movements taken by our enemies to check the progress of this work have proved ineffectual. God will lead on his people to victory and triumph, and the enemies and opposers of truth will see sorrow. The fruits of their labours will follow them even to their tombs. Their own proceedings will be the means of their dissolution and final doom.

May Heaven grant you every blessing, and comfort you, and enable you to be faithful and true to the end, is my prayer in the name of Christ. Amen.

A. CHRISTENSEN, Reporter.

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It is *little* troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather, even with artillery.

## PRE-EXISTENCE OF MAN.

BY ELDER CHARLES NAPPER.

Among the various theories comprising what is called the Christian faith, perhaps there are none more calculated to make men infidels than the one that assigns to the spirit of man a momentary existence previous to entering the human tabernacle. It is readily admitted by professing Christians that God is not only the author of our earthly existence, but also the author of our spirits, though to those spirits is assigned an origin only coequal with the organization of the natural body, while it is believed that the spirit of Jesus existed in the bosom of eternity. The Scriptures say of Jesus that "He existed in the bosom of the Father before the world was," or before "the foundations of the earth were laid" (see John xvii, 5 and 24); and this passage of Scripture leads us to ask, If one spirit could exist with God prior to the foundations of the earth being laid, why not more than one?—yea, why not millions? Reason does not forbid its being so. Let us see if revelation is favourable to the idea. From Job iii., 3—7, we learn this fact, that there not only existed one son before the earth's foundations were laid, but a plurality of sons—intelligencies that could rejoice at the prospect before them. It reads—"When the morning stars sang together, and the sons of God shouted for joy." Jeremiah i., 5; also Doctrine and Covenants, sec. 10, par. 8, teach the same doctrine; and other passages could be produced, both from the Scriptures and from the teachings of the servants of God in these last times, to prove that the spirit of man had an existence long anterior to his taking upon himself a mortal body; but the few selected must suffice, as we must pass on to consider that part of the subject we started with. All Christians agree that we must have faith in God, in order to be saved; that we must not only believe that he is our Creator, but that he is our greatest Benefactor, and that it is "in Him we live, move, and have our being;" that it was by his power we were created intelligencies, and by his power that we are sustained day by day. Again, all professing Christians believe

that God is good in an infinite degree, that he is just, that he is not a hard master, seeking to reap where he has not previously sown, and that "he desires not the death of a sinner, but rather that he should turn unto him and live."

It is a fact which requires no arguments to prove, that human beings come into existence under circumstances widely different, and in situations which are the extremes of favourable and unfavourable to the development of godliness, virtue, and holiness. To say nothing of the vast disparity in condition witnessed in our own land, the condition of the heathen—those dark-skinned children of other lands who never heard of Jesus, and who bear on their faces and in their persons the stamp of God-forsaken degeneracy, may well be contrasted with the condition of those who live in lands where the mercies of atoning love and the plan of salvation are proclaimed and inculcated; and the question might well be raised, Why has God, a being of justice and mercy, ordained that so many millions of human beings should have an existence so inferior in point of opportunities to others of the family of man? And why, if all spirits are created at the introduction of life to the human tabernacle alike, with the same heaven as their reward, if they abide the revelations of God, and with the same hell awaiting them, if they fail to do so, is there such vast disparity between the opportunities meted out to them here on earth, through which only, according to the popular theory, they can live so as to gain salvation in the presence of God? Why are the sable Africans placed under the curse of degradation, reared in the most deplorable ignorance, and precluded from accepting "the faith which saves," through want of opportunities, while the Englishman is blessed with the advantages of education, enlightenment, and revealed religion? Why even is there such disparity between those who are born in families where God is honoured and served in word and deed, and those who first breathe the atmosphere of earth in the



haunts of iniquity, evil, and crime? These are grave and serious questions, requiring space, time, and a knowledge of the revelations of heaven to answer. But if the spirits of all were endowed with but a momentary existence prior to birth, with such widely dissimilar circumstances to surround them through life, acting on their mortal career as aids in assisting them to gain, or barriers in their way of obtaining, eternal life, then there is evident injustice perpetrated by the Author of man's being. This view of the subject it is which makes men infidels; and with such a theory held and taught by those who professedly reverence the character of Deity and assume the right of teaching his commandments, I cannot see how they could well help becoming so.

Now let us take a rational, and at the same time a scriptural view of the subject; and in doing so, we ask, What is the state and condition of spirits previous to taking bodies. That spirits have a pre-existence, we have already shown that the Scriptures teach; but what we want to be understood is not only that they existed long anterior to taking bodies; but that they have the use of their agency, the same as in their probation; and when this matter is rightly understood, it will sweep away all the abuse and folly charged upon God in relation to this subject. Some may ask, How can you prove that spirits live in the exercise of their agency? I answer, Proof is found in the Scriptures themselves, which all Christians profess, to believe in. (See Jude's Epistle, 6th verse.) This important text not only confirms the truth of man's pre-existence, but conveys another fact concerning these self-same spirits. It reads, "The angels which kept not their first estate," clearly implying that there was another estate for them to pass into or enter upon, if faithful in the first; but because they kept not their first, the revelations of God informs that they were cast out.

Now, as in all matters there are many degrees between all extremes, so in the case under our consideration. If the third part of the spirits in heaven (as this text informs us,) sinned so greatly as to forfeit their right to proceed in the scale of godly progress, two-thirds at least did not forfeit that right; but while two-thirds did not forfeit that

sacred right, it is not reasonable to believe that all were equally valiant in maintaining their allegiance unto God. Thus, while they were not valiant, nor strictly rebellious, it is reasonable to suppose that many in the great conflict stood neutral.

It is admitted that the economy of God is based upon the principle of rewards and punishments; and, putting aside the soul-destroying theory that all who do not attain to that degree of excellence which entitles them to a seat in the celestial kingdom are cast into one common hell, we must admit that, while there are different degrees of goodness, all are not good or bad alike; so there must of necessity be various degrees of glory, or good conditions in the various states of progress of the spirits from their first estate, until they are crowned with God and Christ in his kingdom.

All Christians, at least, believe that our works in this life determine exactly our position in the next. The Scriptures hold out this doctrine, that men will be "judged according to the deeds done in the body, whether they be good or evil." Then, reasoning analogically, if our works here determine our future existence, who shall say that our works in our first estate have not had their influence in determining our position in this life? Reason assents to it, and revelation does not forbid it, but, on the contrary, teaches that it is so. It was their extreme rebellion in the first estate that decided the extreme position of the fallen spirits. Why, then, may not the very unfavourable conditions by which some spirits are surrounded in this life be referred back to their first estate, or to some anterior cause prior to their taking bodies. It is the only conclusion we can come to, reasonably or scripturally. It is an insult to God to charge him with creating spirits momentarily, and sending them to take bodies in such unfavourable positions in our own Christian land, to say nothing of the millions that descend to take up bodies among the natives of Africa, surrounded by all the ignorance of heathen life. Who could charge God with such a course, and yet say that God is no respecter of persons, or that God is love? What love, mercy, or justice would there be in such practices? Well may

the Prophet say that "darkness covers the earth, and gross darkness the people." Alas, the declaration is indeed too true, as is evinced in the theory under our consideration; and this is only one principle out of the many connected with the economy of God that inspired man has misunderstood, simply through being destitute of that Spirit which teaches the things of God, that takes of the things of the Father, and reveals them unto us.

How happy, then, brethren and sisters, ought we to be in finding ourselves as-

sociated with God's work—with the eternal Priesthood—linked on to the car of endless progression, with the bright prospect of celestial glory, if we continue unto the end. Knowing these things, then, let us awake and sanctify ourselves before God, reach out the glorious truths we have received unto erring humanity, that they may with us learn their mission upon the earth, and be saved, not only from the evils of this world, but saved in the celestial kingdom of God.

## HISTORY OF JOSEPH SMITH.

(Continued from page 691.)

Thursday, 30.—Municipal Court met at 10 a.m., over which I presided as mayor and chief justice. Present, William Marks, Orson Spencer, George W. Harris, Gustavus Hills, and Samuel Bennett, aldermen, associate justices. Jeremiah Smith, sen., was brought up on Habeas Corpus, from the custody of T. B. Johnson, the complainant.

T. B. Johnson being called by the court, answered that he did not acknowledge the jurisdiction of this court; that his writ was only to keep Smith until he could get another writ for him; that Mr. Hickock had a writ from Judge Pope, and he considered Mr. Smith his prisoner, and he attended this court as a matter of courtesy; and if any one offered resistance, he was instructed by Government to give their names, &c., and wrote the names of the court, &c.

Smith's counsel replied to such a subterfuge writ.

The court thought it due the court to hear the reasons why the jurisdiction of the court was not regarded.

T. B. Johnson said he did not come to make a speech; but was instructed to arrest the man. He intended to make no defence. He was an agent of the United States. "Your writ of Habeas Corpus has nothing more to do with this case than a man in the moon. I have not been able to get authority, and did not come to make defence." Read from Charles B. Penrose's handwriting (so purporting) 33 sec. of Act Sept. 24th, 1789, Act of Congress. Had agreed to wait the decision of this court, but had not agreed to abide the decision.

James A. McCause was called by the

court and asked, "Do you subscribe to the decision of Mr. Johnson in the matter?"

McCause would not decide. Would like counsel.

T. B. Johnson said he did not ask any favours of the court. He was a United States' agent.

Counsellor Hugins said—"If Canse surrenders his claim, we will not go into the merits of the case; but if Canse claims the prisoner, we will go into the merits.

Counsellor Hugins read a petition of Jeremiah Smith for another writ of Habeas Corpus. G. P. Stiles, counsel for prisoner, said that Johnson had given up the prisoner on the first claim.

T. B. Johnson said he did not surrender his claims; had nothing to say about it. "Take your own course, gentlemen."

Stiles said he has given him up on the first writ, and now says he says nothing about it; and upon this ground we claim a discharge.

T. B. Johnson said—"We would be defending the writ before Judge Pope. I come here as an agent of the United States. The prisoner has been taken out of my hand, I consider, illegally. I do not come here to prosecute or to defend a writ of Habeas Corpus. There is no law for these proceedings. I know my rights. If this court thinks it right to discharge the prisoner, let them do it—let them do it. I do not ask any favours of the court—I ask justice. The laws of Illinois have no power over the United States laws. Let this court discharge him, and I shall take another course—I do not say against you as a court. I came here to arrest Jeremiah Smith."

Justice Harris asked if he meant to intimidate the court by threats.

The Chief Justice remarked that it was the duty of the United States and Federal Government to treat their subjects and constituents with all that complacency and good feeling which they wished in return, and to avoid every threatening aspect, every intimidating and harsh treatment. He respected the United States laws, but would not yield up any right ceded to them. The United States have no right to trample our laws under their feet. The court is bound by oath to support the Constitution of the United States, and State of Illinois, and the writ of Habeas Corpus. The Constitution of the United States and Habeas Corpus shall not be denied. If the court deny the writ of Habeas Corpus, they perjure themselves. The United States have no right to usurp power to intimidate, and the court would see them all destroyed before he would perjure himself. We have asked no power. Mr. Smith asked us to investigate. We were bound to do so. Let the Federal Government hurl on us their forces, "dragoons," &c.: we are not to be intimidated. This court is clothed with the Habeas Corpus, and will execute it according to the law. "I understand some law, and more justice, and know as much about the rights of American citizens as any man."

T. B. Johnson said—"If I did say anything indecorous to the court, I take it back."

Court responded—"All is right."

Court ordered that the prisoner be discharged, the complainant having refused to prosecute his claim; and that judgment be entered up *v. T. B. Johnson*, as agent, for costs of suit.

Afterwards another petition for another writ of Habeas Corpus was presented, and the writ issued and tried. I copy the minutes from the Municipal docket:—

"State of Illinois, )  
City of Nauvoo, ) Municipal Court.  
United States *v. Jeremiah Smith*, on  
Habeas Corpus.

May 30, 1844, came Jeremiah Smith, and upon the reading and filing the petition for a writ of Habeas Corpus to be directed to one Luther W. Hickock to have forthwith before the Municipal Court the body of the said Jeremiah Smith upon said writ. Said writ was granted by the court in accordance with the prayer of the petitioner.

The writ of Habeas Corpus was served instantler by the Marshal in court, and petitioner present; which writ, with the Marshal's return thereon, is on file in the clerk's office.

The foregoing petition of said Jeremiah Smith, together with a certified copy of the warrant, by virtue of which the said Hickock held the said Jeremiah Smith in custody, are on file in the clerk's office.

Present, Joseph Smith, mayor and chief justice; and William Marks, Orson Spencer, George W. Harris, Gustavus Hills, and Samuel Bennett, aldermen, associate justices.

Luther W. Hickock was called by the court to answer in the case, who said he had a writ from Judge Pope, and should consider Smith his prisoner until he was compelled to give him up. Wanted an adjournment.

The court informed Hickock that Smith was their prisoner.

H. T. Hugins and George P. Stiles, counsel for Smith, objected to an adjournment, as there had been two weeks' adjournment for the Government to procure witnesses in another suit which had closed, arising out of the same case, and which had been abandoned by the prosecuting party.

T. B. Johnson appeared before the court and said—"I stand here as an agent for the Government to act in the case of Smith in any State where he may be found; and if we are to go into an investigation on the merits of the case, and go behind the writ, I must have time to send to Washington for witnesses; and I am instructed to consult with Justin Butterfield, Esq., Governor Chambers of Iowa, and Mr. McPherson of St. Louis.

The Marshal, J. P. Greene, presented the prisoner for trial.

The court ordered the Marshal to take charge of the prisoner, and have him forthcoming from time to time for trial.

Hickock asked for an adjournment until the afternoon.

Hugins said—"If they want to go into the merits of the case, we will give them any time; but we propose to dispense with the merits, and move a discharge on the insufficiency of the papers. Doctor Hickock has no legal authority to arrest the prisoner;" and read from page 51, Revised Statutes of Illinois, sec. 399.

T. B. Johnson said he could show the law different, and asked for one week's adjournment.

One o'clock, p.m., court adjourned until after dinner to hear the pleas.

Three o'clock, p.m., court sat, the same as in the morning.

H. T. Hugins and George P. Stiles, counsel for Smith, read and filed their plea, moving the court that said Smith be discharged, and suffered to go at large.

1st. Because the person issuing the

warrant on which he has been arrested is unauthorized to issue the same.

2nd. Because the process has been issued in a case and under circumstances where the law does not allow process.

3rd. Because the person having custody of said Smith is unauthorized to execute the warrant under which he is acting, and is not the person empowered by law to detain him.

4th. Because said Smith has been, by and before a competent court, legally examined and discharged in relation to the subject matter set forth in said warrant.

5th. Because said writ is defective in a substantial form required by law.

L. W. Hickock was called, and persisted in considering the authority under which he acted good and sufficient.

Counsellor Hugins urged the 1st and 2nd count in his plea, and read from the Constitution of the United States, Art. 4, 2nd sec., 2nd par; 3rd count, read Revised Statutes of Illinois, page 51, sec. 399, and page 324; 4th count, read the certificate of John S. Dunlap, clerk of the District Court for the county of Des Moines, Iowa Territory, dated May 21st, 1844, a copy of which is on file in the clerk's office.

L. W. Hickock said he had nothing to say; and the case was submitted.

DECISION.—The court is of opinion, when they take into consideration their oath to support the Constitution of the United States, that the certificate of John S. Dunlap, clerk of the District Court for the county of Des Moines, Territory of Iowa, is sufficient to authorize the discharge of the prisoner, because the Constitution says no person shall twice be

put in jeopardy of life for the same offence. The decision of the court is that the prisoner be discharged on all the points for which plea has been made in his behalf, and that judgment be entered against the prosecutor for costs."

Evening, T. B. Johnson was going to Burlington. Jeremiah Smith swore out an execution for \$77.75. Mr. Johnson acknowledged the fee bill, and afterwards threatened to bring the dragoons in order to get Jeremiah Smith.

Mr. Hickock called for a copy of the proceedings of the Municipal Court.

I wrote the following letter to Judge Pope:—

"Nauvoo, May 30, 1844.

Sir,—Permit me to introduce to your particular notice and confidence, as brethren of the 'mystic tie,' Mr. Jeremiah Smith of Iowa Territory, and Mr. H. T. Hugins of Burlington, in said Territory. Mr. Smith is a gentleman whose statements can be relied on, and Mr. Hugins a lawyer of sound principles, as well as promising talents; and I always take pleasure in extending the reputations of honourable men among honourable men, especially when it appears to me that the benevolence and clemency extended by me is *needed and merited* by worthy men. Concious, too, that your Honour is liberal and just in your sphere, and will appreciate the golden rule, I have only to greet you with my best wishes for your welfare and happiness.

Respectfully, I have the honour to be,  
Your humble servant,

JOSEPH SMITH.

Judge Pope."

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, NOVEMBER 2, 1861.

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### DIVISIONS AND REVOLUTIONS WHICH THREATEN BABYLON.

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THE condition of Christendom just now presents a very unfavourable and discouraging aspect to all who are interested in the success and perpetuity of the different forms of religion believed and practised within its limits. The various churches seem to be on the eve of experiencing as great changes and convulsions, religiously, as the various nations are threatened with, politically. A spirit of revolution has seized upon all classes and members of churches; and in many instances priests and ministers are as fully imbued with it as non-professors.



Priests and people are breaking away from the old moorings where they and their fathers have anchored for generations, and are launching forth on to new waters in search of better anchorage. A spirit of restlessness—a disposition to tear down old landmarks and to rear new ones, to set aside old creeds and to frame new ones, is everywhere apparent. In America, the position of the churches composing Christendom is wretchedly bad; but the prospect before many in Europe is but little, if any, better. The dreadful strife now in progress there has effectually divided the churches in one section from their fellow-worshippers in the other. The Crusaders of olden times were animated by no greater zeal—entered upon their expeditions against “infidel” and “accursed” Moslems and pagans with no greater fervour and hatred than do the Catholics, Episcopalians, Presbyterians, Methodists, Baptists, &c., &c., of the North, against the people of the same creed and belief of the South, and *vice versa*. The apologists for this dreadful, unnatural, and unholy contest between brethren of the same belief, who worship, or profess to worship, the same God in the same form, and who each entreat him, of course, after the approved fashion, to give success to their arms and discomfiture to their opponents, can plead the existence of war as the cause of this division; but in Europe the divisions and quarrellings which prevail do not admit of such a palliation for their existence. Here it is not a war of sections, but a gradual disintegration or falling to pieces of the churches, which produces dissension.

Among Roman Catholics in Europe there is a revolution in progress that seriously threatens the security of the power and privileges which the Pope and his predecessors have enjoyed for many centuries. In vain has he and many of his clergy protested energetically and constantly against these designs, and threatened with the thunders of the Church and spiritual vengeance all who would be so bold as to adopt these heretical views. The “sons of the Church” are the most actively engaged in curtailing the power of their pontiff, and in endeavouring to reduce him to the condition of a spiritual ruler alone. Even prominent priests have become so indoctrinated with these ideas, that they set forth in pamphlets and other writings the advantages that would attend the renunciation by the Pope of the powers which he now holds. Altogether the head of the Catholic Church is having a warm time of it, with every prospect of its continuing until his dominion is taken away; and what makes it more aggravating is, that they who are engaged in thus endeavouring to reduce him are those to whom he has looked for support. Propositions are now openly discussed with a boldness and freedom by professed Roman Catholics, and without exciting any particular surprise, that in past times would have been thought to savour too much of heresy to escape punishment.

Among the ministers and members of the Church of England also there are causes at work which seriously threaten to destroy the union and harmony of that body. The bishops are alarmed at the increase of scepticism and the disposition to doubt some of the most cherished doctrines of the Church manifested by both priests and laymen, and have instituted legal proceedings against some of the former class who have lately published their heterodox opinions on various points of belief. The struggle will, without doubt, be a hard one, and will be viewed with great interest by that entire church—the orthodox and conservative portion, with the hope of seeing heresy extirpated, and its advocates removed from priestly office, and an example made that will have the effect of deterring others from doing similarly, and the free-thinking portion with the

hope of seeing freedom of speech and unlimited discussion and liberal ideas gain a victory.

There is wide-spread dissatisfaction entertained among the clergymen and members of that church on the score of the doctrines contained in the Prayer-book. One of that body, a distinguished minister in this town, has recently resigned his position, because, as he says, he cannot conscientiously assent to everything contained in their church Prayer-book. At a meeting which was held by his congregation to present him an address, these feelings of dissent and unbelief found general expression. Though professing great reverence for their church, they, with the minister, freely admitted that there is much that is not true in her services, that her liturgy is incorrect, that her creeds are worn out, and that there are some doctrines they would like to see entirely swept away; one insinuating in his remarks that there were dry, old-fashioned dogmas which were only manufactured in ancient times by priests for the purpose of keeping mankind in bondage! The minister himself went so far as to declare that he did not believe there was one clergyman in the Church of England but had changed his opinion—but *had changed his faith* within the last ten years! This statement, if true, places every clergymen in the unenviable position of preaching what he does not believe; for, if they believed the doctrines of their church ten years ago, and have since changed their opinions and faith, they cannot believe them now, but must be hypocrites. Some of the ideas advanced at that meeting struck us, upon reading them, as being the strangest we ever remember seeing advanced by persons professing to have any faith in the church with which they are connected as being the Church of Christ. It was asserted that the formularies of the church, having been drawn up some centuries ago, were unsuited to the belief of persons acquainted with the discoveries in science of the present age; that it was a marvel that any man should consider himself bound to them, and to remain stationary when everything around him is moving onward; that every thoughtful student amongst the English clergy must incur the difficulty of continuing to preach that which increasing knowledge has shown to be no longer true; that in repeating the creeds, &c., of the church, they were repeating that which they did not believe, and which was not true, &c.!

We could understand such statements as these, if the persons making them claimed no higher origin for their church than man. Man might frame creeds, liturgies, services, and even doctrines, in one age, which the increased light of a succeeding age might show clearly to be erroneous. But we believe the Church of England claims a higher origin than this. It claims to be the Church of God, with a Priesthood lineally received from the Apostles. How any person can entertain this belief, and yet believe that there are doctrines held to be true by it that are false, and that they would like to see entirely swept away, is incomprehensible. If any of its doctrines or creeds are false now, they were false when they were framed, and have been false, however much they have been believed, from that time until the present. The revelations of science, or the increase of knowledge, could never falsify them, if they were ever true. Every revelation of knowledge upon science or any other principle only confirms the truth of the doctrines of the Son of God. The lapse of centuries has no effect upon them; they never become worn out. It is preposterous to suppose that God would call a church his, or would acknowledge it in any manner, that believed in false doctrines and taught and enforced false creeds, or that he would acknowledge men as his servants who were such hypocrites as to

repeat and preach what they did not believe, and knew to be untrue. The man or the congregation who can indulge in such ideas must be worshipping some other God than Him who made the heavens and the earth. Indeed, all that we have quoted from the statements made at this meeting goes to clearly prove that this clergyman and his congregation really view the Church of England, its doctrines, creeds, services, &c., &c., as being man-made, and of course think that they can all be changed to agree with the revelations of science thus far obtained. In this belief they are joined by a large number of others. But what a miserable condition for a people to be in! and what a wretched system to be connected with! If it be changed now, how long can it remain? Changes will have to be made again as the knowledge of science, &c., increases; or have men attained unto such knowledge now as to be able to arrange a perfect system? Truly has the Prophet said, "Darkness shall cover the earth, and gross darkness the people." Their creeds and doctrines, being devised by human wisdom, cannot stand the test of time or increased knowledge. The weakness and folly of these things are apparent to every thinking mind, and men reject them as unworthy of their faith. Scepticism is thus increased. Every man-made system is in this condition, and to this may be attributed the changes and revolutions which are being effected throughout Babylon. They have forsaken the Lord, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

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NORWICH CONFERENCE.—A Conference was held in the city of Norwich on the 13th instant, at which were present Elder E. H. Blackburn, District President; Elder R. Bentley, Conference President; Elder J. Bull, President of the Bedfordshire Conference; the Travelling Elders, and others of the Priesthood pertaining to the Norwich Conference. At the morning's meeting Elder Bentley rose and reported the Saints generally throughout the Conference as being in good standing, striving with their might to build up the kingdom of God, and feeling that in it there is all that is necessary to constitute their present and eternal happiness. The Conference, he said, numbered 411, including 51 Elders, 13 Priests, 11 Teachers, and 6 Deacons; 4 having been cut off, 23 emigrated, and 43 baptized, since last January, Elder Blackburn then rose and expressed himself as being pleased to hear the good report given. He exhorted the Saints in all things to have faith in the Lord, to make the principles of the Gospel first and foremost in their operations, and to rely upon God's promises. After some further remarks upon the duties of the Saints, he presented the authorities of the Church, who were unanimously sustained, together with the District Ministry in general; after which the meeting adjourned. In the afternoon the sacrament was administered, and Elder Bentley read the Financial Report of the Conference. Elder Bull then addressed the meeting upon various points connected with the duties of the Saints and the blessings pertaining to them as members of the Church of Christ. After some further observations from Elder Blackburn, the Conference adjourned till the evening, when Elder Cooper made some remarks on the necessity of the Saints becoming men and women in the kingdom of God, to live their religion for themselves, that they might secure its blessings; after which President Blackburn delivered a discourse on the fulfilment of ancient and modern prophecy in relation to the events that are now transpiring among the nations. The Conference then closed.

**CHANNEL ISLANDS CONFERENCE.**—A Conference was held in St. Heliers, Jersey, on the 6th October, at which were present Elders Philip De la Mare, Henriad, Trenchard, and others of the Priesthood. At the morning meeting, after the usual preliminaries, Elder Henriad addressed the brethren and gave a few general instructions. The Presidents of Branches were then called upon to give their reports, which they did with satisfaction. The Gorey Branch was then disorganized, and the few members thereof amalgamated with the St. Heliers Branch; also the Alderney with the Guernsey Branch. The Financial Report was then read and received, after which Elder De la Mare rose and gave some general instructions to the brethren present. After some other business the meeting was closed with prayer.

In the afternoon instructions were given by Elder Henriad on the ordinance of the Lord's Supper, which was then administered. Elder De la Mare expressed his pleasure at meeting with the Saints in a Conference capacity. He then presented the authorities of the Church, who were sustained by the unanimous votes of the assembly; after which the meeting adjourned till the evening, when Elder Henriad addressed the congregation, stating that he was highly pleased with the improvement that had taken place among the Saints since he had been in their midst, and that it should be an encouragement to us to do still better in the future. He said that we not only lived for time, but also for eternity, and that the past should stand as a lesson to us for the future, so that we might be able to avoid the errors into which we had fallen in times gone by. Elder De la Mare said that he was pleased to see the good spirit manifested, and that so large a congregation had met together; also to see the happiness they enjoyed, which could not be enjoyed without the Gospel of Jesus Christ. He said that the day of freedom for the Saints was drawing nigh for those who enjoyed and lived up to the blessings which the Gospel produces. We are glad to learn that peace and harmony reigned throughout the day, and that the Saints had a time of rejoicing.

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**NEWS FROM HOME.**—By letter from President Young, dated Sept. 18, we learn that all the emigrating companies, excepting Joseph W. Young's, had arrived. The oxen that were sent from the Valley to the frontiers and had returned, had suffered far less loss by deaths and looked much better, as a general thing, than those purchased in the States. The President adds—

“The companies have been pleased with their captains, and the captains with their companies; and this season's emigration have been signally blest all the time, from their departure from their former homes to their new homes in our peaceful valleys.”

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**MOVEMENTS OF THE PRESIDENCY.**—By letter from President Lyman, dated Oct. 21, we learn that it was his and President Rich's intention to leave Denmark immediately for Liverpool.

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**NOTICE.**—In balancing the Book and *Star* accounts of the various Conferences, we discover that in some instances they are becoming more involved in debt. We would therefore urge upon the Conference Presidents and Book Agents the necessity of adopting measures to clear their Conferences from debt as early as practicable, and to continue so with this Office.



## CORRESPONDENCE.

## SCANDINAVIAN MISSION.

Copenhagen, Oct. 1, 1861.

President G. Q. Cannon.

Dear Brother,—I have been absent from my usual field of labour since I wrote last. I attended the Conference meeting on the 15th ult. in this city, where Presidents Lyman and Rich were present. The hall was very crowded, about 1,000 being present. It was truly the best day we have ever seen in Denmark. The power of God rested on his servants on this occasion, and every one who had a honest heart felt "It is good and pleasant to be a Saint of God." Presidents Lyman, Rich, and Van Cott left this city on the 21st, to go to the island of Fyen, to hold Conference; and after that they went to Lytland, where they are at present. It is about 90 miles from here. President Van Cott arrived this morning, having travelled all night by the railway and steamboat. He informs us that brothers Lyman and Rich will prolong their visit in Lytland, and be here next Monday.

I have just returned from Sweden, where I have been most of the time since our Conference here. I visited several Branches in Skaana Conference, attended five meetings with the Saints as well as strangers, and visited many people, bearing my testimony before them under all circumstances. Said Conference (Skaana) numbers 610 members, and has 7 Travelling Elders, who have a great deal to do, trying always to open new places. They baptized 69 persons during last quarter, and future prospects are very promising. There are good Saints and many honest people in Sweden. The authorities do not come out so hard against us as they did a while back: they are quite civil, which has its effect upon the people. They think that the "Mormons" have some liberties and rights in the realm as well as others, and that what they do not have, but want, they ought to have.

When visiting the fortifications in Landskrona (a small city), where I took a look at the criminals confined within the walls, the number of which is 1,000, confined for life-time, I was informed

that numbers of our Elders had in earlier days been confined there; but they have put a stop to such premature imprisonment now, and the Elders can go pretty free. The people became impatient with the imprisonment of Elders, as there never was any crime proved against them, and the people had to pay for our brethren's accommodation in the prison, and they considered that they were punished (with taxation) instead of the Elders; so they have very deliberately quitted it now, and feel better.

The Swedish people read the Bible considerably, which makes many apt to be friendly to our cause when, from investigation, they have been able to see a single spark of its contents. Malmö is the chief city of this province: it holds about 20,000 inhabitants. There are some large factories for cotton and other fabrics, which the people chiefly subsist upon. There are about 130 Saints in the Branch there. I attended an English school-meeting with the Saints, and found that they are acquiring a knowledge of the rudiments of that language very fast. Elder Rosen-green, the President of the Conference, is the teacher. He is the best Swedish Englishman I ever met with: he speaks very plain. He is young—about 21.

I attended a meeting with the Saints here in a hall, last Sunday, which was very crowded, where eleven persons were confirmed. I was informed by the brethren that a considerable number more have been baptized, who were not present.

I must conclude. Praying God to multiply blessings upon you in your arduous labour in this great work, I subscribe myself yours in the Lord,

A. CHRISTENSEN.

## SWISS AND ITALIAN MISSION.

Basel, Oct. 14, 1861.

President Geo. Q. Cannon.

Dear Brother,—During the past few months we have baptized in this Mission about thirty persons, and there are hopes of some more soon. We have had

to cut off some ten or twelve, and there are still some that are determined to go to their master, or at least to do as they like. Since we have begun clearing up the Branches and trimming off the dead portions, those who remain feel better and more like coming up to their duties, and really feel that they are blessed with labour when they live their religion much better than when they do not.

The papers are full of "titbits" about us "poor deluded people," of which we have had no opportunity of replying as yet, as we have not published anything

since the emigration, on account of the close times. Many of the Saints are entirely out of employment, and others are working for board and two francs per week, and are glad to get that.

Brother Ballif left last week for Carlsruhe in the Duchy of Baden; brother Gerber is in Zurich, and brother Muller is in St. Imner, canton Bern. All feeling well last accounts.

My best love to yourself, family, and all the brethren.

Very truly, as ever, yours faithfully,

JOHN L. SMITH.

## SUMMARY OF NEWS AND PASSING EVENTS.

**FRANCE.**—The Emperor Napoleon has conceived the idea of constructing a great arsenal in the centre of France, for security; and Bourges, between Paris and Lyons, has been selected as the most appropriate spot.

**ITALY.**—Several Bourbon conspirators, among whom is Prince Attajano, have been arrested. Reports are current of an approaching reactionary movement.

**SPAIN.**—The rivers had inundated the lower part of Gerona. The water, in some instances, had reached the first story of the houses, and the destruction of property had been immense. It was feared that the inundation had been general throughout the province.

**POLAND.**—The telegraphic news from Warsaw is very serious. The Russian troops had forcibly entered several of the churches and carried off the male portion of the congregations to the citadel. In consequence of this violation, the churches have been closed; and, as all other churches are liable to similar profanation, the General Consistory of the Archbishopric of Warsaw has ordered them to be closed until a guarantee shall be obtained against further profanation. The Government of St. Petersburg has ordered the authorities of Russian Poland to employ the military without reserve. The prisons are full of persons arrested.

**EGYPT.**—A telegraphic despatch from Trieste, of the 17th, states that the last intelligence from Egypt is very gloomy. The extraordinary inundation of the Nile has destroyed more than fifty villages. The railroad is torn up, and the telegraph line between Alexandria and Corfu is broken. The palace of Ismail Pasha and another belonging to Mustapha Pasha are destroyed.

**AMERICA.**—A special despatch to the

*Republican*, dated Jefferson City, the 7th instant, says—"Information has been received here that about three weeks ago a slave insurrection was attempted in Jasper county, and that about thirty-five of the negroes were killed and a number of others were to be hanged. The discovery of the plot proved that the insurrection was widespread, and that the slaves intended to murder their masters and perpetrate all manner of barbarities." A New York journal says—"It is provoking enough to witness British steamers running the blockade, and conveying (as in the case of the *Bermuda* at Savannah,) arms and ammunition to the enemy direct; but it is quite as annoying to be informed by the Richmond papers that Sir J. Knight, member of the British Parliament, has arrived there with despatches from the Confederate commissioners in England to the 'Confederate Government.' If this is the English notion of 'neutrality,' one is at a loss to understand by what rule of interpretation mankind are to apply to her Majesty's proclamation, in order to comprehend it." A New York paper states that a strong body of Confederates crossed from the mainland and attacked the Federal camp near Hatteras Inlet. The Federals retreated, carrying away tents and provisions, and leaving 50 prisoners. The Federal steamers *Montecello* and *Susquehanna* arrived with assistance, and shelled the Confederates who had landed, and forced them to return to their steamers with heavy loss. They also sank two Confederate vessels. A report from Norfolk states that the Confederate fleet of gunboats attacked the blockading squadron at New Orleans Passes, and after a sharp fight sank one and drove the rest of the vessels ashore. They were organizing a fresh expedition to capture the disabled vessels.

## THINGS WORTH REMEMBERING.

"FEATHER IN HIS CAP."—It was an ancient custom among the Hungarians that none should wear a feather but he who had killed a Turk, to whom it was lawful to show the number he had killed by the number of feathers in his cap. Hence arose the expression, "That will be a feather in his cap."

"PACKETS."—Packet-ships are generally passenger-ships, and the origin of the term "packets" as applied to them is as follows:—Pack signifies a large bag, (bag and pack being originally one word, and are now merely different spellings and pronunciations of the same word,) and a packet is a little pack or bag; bulky articles being packed in large bags, and smaller or more select articles in little ones, or packets. Ships carrying bulky freight would not have much spare room for passengers, and passenger-ships would not have much accommodation for bulky articles of freight, but could easily carry small parcels; and as they sailed quicker than other ships, small packs of costlier articles were generally sent by them. Hence the ships that carried the passengers and packets came to be called packet-ships, and afterwards, for brevity, "*packets*."

"POST."—The term "post" as applied to conveyances of letters, &c., originated as follows:—In former times, travelling over moorlands and lonely regions was confined to favourable seasons; but as letters and newspaper sbecame more common, it was necessary for the mail-coaches or horses to travel at *all* seasons, through all kinds of country; and *posts* were fixed at certain distances along the unfenced road to enable the rider or driver to keep in the track, which, when heavy snows covered the ground, it would have been difficult to keep. Thus, the unfenced roads along which the letters and news were carried were literally *post* roads; and hence, also, the horses or coaches conveying them came to be termed post-horses and post-coaches; the men that took charge of them, post-men; the offices at which they were left, post-offices; and the men who kept them, post-masters.

IGNIS FATUUS.—The *ignis fatuus*, also called the "Will-o'-the-wisp" and "Jack-o'-lantern," is a flame produced by spontaneous combustion, caused by the decay of animal or vegetable bodies which evolve phosphoretted hydrogen gas, under circumstances attended by a low degree of heat sufficient to ignite the gases. These flames are seen over marshy places and burial grounds, and are sometimes called "corpse candles" by people who, ignorant of the cause, are terrified at the effect, the advancing or retrograding flame assuming, to their excited fancy, the appearance of the ghost of some departed friend or foe, as the case may be. If the beholder move towards the light upon which he gazes, it may as it were, flee from him; or, if he turn from it and walk away, it may follow him, as it were, step by step. Matters so volatile as those which produce the *ignis fatuus* would naturally be driven back by the motion in the air caused by an advancing body; and, on the other hand, a person moving from them would naturally create a current in which the *ignis fatuus* would follow. Poisonous gases, escaping from corpses or other decaying substances, thus pass into the air and take fire, and are thereby converted into harmless compounds.

## VARIETIES.

WHAT can a man have in his pocket when it is empty? A hole.

A LITTLE three-year-old boy, already set apart for a lawyer's calling, being taken in hand with a switch, after having been forbidden to pick another pear from a favourite tree, indignantly exclaimed—"Mamma, I did not pick off the pear; you come and see if I did." Sure enough he didn't. He simply stood there and ate it, and the core was still dangling from the stem!

A DOG STORY.—The Bangor *Union* relates that a large dog had been accustomed to get bits of money from his master to go to a meat-stall to get his lunch of fresh meat. One day, when change was short, his master gave Growler a piece of white paper on which was an order for the meat. The dog, after much urging, carried it to the meat-stall and received his food, and so for several days, when, thinking one piece of paper was as good as another, he would pick up pieces of white paper and carry them to the stall without applying to his master. By-and-by a long bill came from the meat dealer, who had such confidence in the dog that he did not think to look at the paper, and the dog himself was very fat. No arrest was made, and the dog occupies as respectable a position in society as ever.